1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11
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of the twentieth century there were four cigarette factories and twelve cigar factories in the Recôncavo.[47]

As was characteristic for other products in Brazil, a semi-autonomous government organization was set up to stabilize the tobacco industry in Bahia--the Instituto Bahiano do Fumo (Bahian Institute of Tobacco). Founded in 1935, the Instituto attempts to stimulate the production and improvement of techniques and quality, supervise marketing through a grading system, set minimum prices, and control export of leaf tobacco. Although the Instituto has not succeeded in changing significantly the techniques of the tobacco industry, it has been reasonably successful in maintaining production and price.

Just as Bahia had been displaced from its leading position within Brazil, so in turn was the Recôncavo displaced from its exalted position within the state. Tobacco replaced sugar as Bahia's leading commercial product in the nineteenth century, but forfeited its position to cacao in the twentieth century. The replacement of sugar by tobacco was primarily a shift within the Recôncavo, but the rise of cacao brought to the fore Bahia's southern coast. In one sense, however, the Recôncavo retained its old centrality--Salvador remains today the leading political and economic focus of the state, even for the cacao trade.

The continued importance of the Recôncavo in Bahia has been partially the result of the vested interests of the sugar and tobacco systems. In addition, the Recôncavo remains today the leading center of population in Bahia, despite its relative decline. In 1872 the Recôncavo had at least 450,000 out of a total state population of 1,379,616. Thereafter the position of the Recôncavo declined, so that by 1940 only one-fourth of the almost four million people of the state lived in this region. However, the compact population

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241 311 178 [861] are many local signs of the increase in cultivation—expanding rural settlement, overcrowded market facilities, and stories of the "old days" when life was more leisurely and the land problem less severe. Two areas of the Recôncavo are in great contrast as far as the trend of land use is concerned—the Central Recôncavo on the one hand and the outer Recôncavo, especially the Southwest, on the other. As a result of the stabilization of the sugar industry by the Instituto do Açúcar e do Álcool and, undoubtedly, of the high fixed costs of the sugar industry, the area under cultivation in the Central Recôncavo has remained relatively constant. Indeed, since large-scale speculation in the cultivation of cane is no longer feasible, as a result of government control, it is possible that marginal lands have been withdrawn from cultivation or have been converted to other uses. However, the evidence of the present land use pattern, at least in the area north of the Bay, is against this hypothesis--there are no signs of abandoned cane fields and no extensive areas with any form of land use except those associated with the sugar industry. There are indications of the abandonment of cultivation near the lesser sugar cane area north of the Bacia do Iguape, but the state of the abandoned sugar mills suggest that the decline in cultivation took place before the last decade. In general, then, the area in cane probably was relatively stable during the 1940's and the 1950's, at least to 1953.

249 244 311 178 The situation in the areas of the cultivation of tobacco and manioc is more complicated, in part because the economies of these crops are not stabilized. The area in tobacco undoubtedly has fluctuated over a wide range from year to year, although the area in manioc probably has tended to change more steadily, since it is a basic food crop. There seems to be no question but that during the 1940's the area in

1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

241 423 471 [249] Although there were a few corporate lands in the vicinity of the city of Salvador in 1940, the main concentration was in the sugar cane area north of the Bay. Here the large corporately-owned usinas controlled as much as 30 per cent of the agricultural land. Most of these corporate properties were sugar cane plantations, but some were cattle ranches and other accessory properties. The corporations tend to dominate the sugar cane areas which are most productive and most favorably located for the transportation of cane and of the refined sugar and other products.

Conclusion. The strong network of interpersonal relationships, discussed in connection with crop cultivation and systems, is often more important than the purely formal aspects of land ownership and operation in the Recôncavo. The agricultural society of the Recôncavo is closely knit, so that the effective freedom of operation of the farm operator [565] is very limited. Although the large and rich landowners have, on some levels, a greater latitude than the small operators, they too are enmeshed in a system of inherited economic and social obligations and are subject to the restrictions imposed by the urban upper class.

241 441 442 472 The two primary local supervisory groups in the agricultural society are the merchant-buyers of the tobacco-manioc region and the general administrators and plantation owners of the sugar cane region. [656] However, both these groups are under the more or less immediate control of the sugar and tobacco companies in Salvador and of the official Instituto do Açúcar e do Álcool and the Instituto Baiano do Fumo.[7]

249 471 472 656 The operations of the sugar cane plantations are dictated by the mills, which specify the type and quantity of cane and the schedule of delivery. In turn, the amount of sugar produced by the mill is determined by the Instituto do Açúcar e do Álcool, while the policy of

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[656] operation is determined by the company officers, who generally live in Salvador. The company, in its turn, is subject to some control from Rio de Janeiro and São Paulo investors. This structured system of control probably is one of the reasons for the continuation of the monoculture in the sugar cane area. The usual explanation offered for the cane monoculture is the unique suitability of the soil and climate and the innate conservatism of the Baiano. However, one of the features of the present sugar economy is the lack of capital for other enterprises. The absentee owners, who are the only likely source of capital, are hesitant to advance money for new and untried enterprises. Moreover, alternative agricultural enterprises, if successful, would reduce the supply of cane and thus eventually raise the cost of usina operation.

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442 In the tobacco-manioc region the control exercised by Salvador is indirect, but compelling, because the small tobacco producer is almost completely at the mercy of the buyer, who receives orders from the tobacco exporter and manufacturer through the agent.

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[233] The differences in production specialization, size, and tenure among the agricultural properties of the Recôncavo both accentuate the basic dichotomy of the region and re-emphasize its unity. The small-scale mixed crop cultivation and livestock producing unit of the tobacco-manioc region and the large-scale crop cultivation unit of the sugar region are both esentially engaged in the production of commercial crops. Both are distinct from the primary agricultural unit of the sertão, the livestock ranch. Both are subject to the over-all economic control of the center—Salvador.

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[249] In most parts of Brazil, as in the Recôncavo, the agricultural properties are highly diverse in size, function, and ownership. Most areas of sugar cane cultivation have relatively large properties, primarily engaged in crop cultivation. In other areas, as in

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come to be the area of the greatest value of agricultural production in the state--Cr.$1,007,824,000, in 1948, almost three times the value of

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crop and livestock production in the Recôncavo, Cr.$335,000,000. The total value of livestock production in the Recôncavo is estimated to be about Cr.$60,000,000 for 1948. Although no comparable figure is available for Brazil, probably the Recôncavo had less then 1 per cent of the livestock and thus produced less than 1 per cent of the value of livestock in the nation as a whole.[1]

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The present inferior position of the Recôncavo is in part a reflection of the relative decline of the region in the nineteenth century discussed in the chapter on the evolution of the Recôncavo. However, the Recôncavo continues to lag behind in the contemporary development

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of Brazil. From 1944 to 1952 the total cruzeiro value of the principal crops of Brazil increased four-fold, while the value of Bahia's tobacco crop, a good indicator of the economic shifts of the Recôncavo, increased by only one-fifth despite the concurrent inflationary spiral. Even the government-stabilized sugar industry of the Recôncavo produced only three and one-half times its 1944 value. Although the above increases are more indicative of the steadily declining value of Brazilian currency than of true economic development, they are an index of the relative importance of agriculture in the Recôncavo to the national economy.

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Tobacco, sugar cane, and manioc, which occupied 70 per cent of the Recôncavo's cropland, accounted for 77 per cent of the total value of all principal crops in 1948 (Table XVI). Each of the three crops contributed at least 20 per cent of the value of all crops, while no other crop produced over 6 per cent of the total. The cruzeiro value of these principal crops, and of livestock, and their relative position within the nation has been given in Table IV, above.

2: Hutchinson E-4, 5 (1950-1951) 1967 SO11 Bahia Brazilians SO11

VILA RECÔNCAVO

small empires, disappeared. But in his place an even more powerful figure appeared, the usineiro, the land-factory combination director and representative of corporate power.

However, not all private plantations succumbed to pressure from the factories or to economic collapse. There are many which still continue to plant and cultivate sugar cane and send it to the factory for milling. After 1933 the Institute of Sugar and Alcohol prescribed the amount of sugar cane each plantation, whether private or corporate, could produce, and indicated the total amount of sugar each factory could produce and how much cane it had to accept from each plantation. As a result of this protection, many private plantations continue to function in equilibrium with the factory to which they send their sugar cane. The private plantation owners also have a separate association which looks after their interests.

Thus the twentieth century has seen the introduction and development of the factory system and in its wake a series of fundamental changes. The growth of factory towns (the usina nuclei) has created further competition for the older county seats, such as the town of Vila Recôncavo, and further disintegration of the former community structure.

Since its discovery and settlement, the rural area of Vila Recôncavo has been the scene of sugar-cane planting and sugar making. The rural area was settled before the town of Vila Recôncavo, and the plantation nuclei were actually self-sufficient small towns in themselves. The landowning pattern in this rural area has gone full cycle. First were the large land grants which were then split up into separate engenhos (after 1889 known as fazendas) through division due to inheritance, sale, or donation. For about three hundred years the pattern of the area was that of the engenho. However, at the end of the nineteenth century, this way of life came to an end as a result of financial crises and the abolition of slavery. The twentieth century has seen the introduction of the factory, which has led to a concentration of lands again under single ownership, although this time corporate and not that of a single individual or family.

During the epoch of the plantations there was a necessity for the existence of the town to serve the needs of the landowning class. The community during this time was focused to a large extent toward the county seat. But with the abolition of slavery, the disappearance of the plantation master and his large family, and the coming of the factory, the former com-

2: Hutchinson E-4, 5 (1950-1951) 1957 SO11 Bahia Brazilians SO11

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[The Private Plantation]

*249 829 178 [434]

The entire harvest is done with great sacrifice, my head wearied by accounts; 6,000 tons of cane, over Cr$600.000,00--a lot of money, enough for all the expenses, and still some left over. What a mistake! The general costs, the extraordinary costs, house repairs, etc., will take it all. So we start again--new plantings, larger fields, all for more money. But we lack the courage to stop planting sugar cane and plant corn or coffee, anything else. We were born hearing of senhores de engenho, of trays and trays of silver service, of Negro slaves, of everything which has disappeared into the past. But it still burns in our blood, and deep down we want to have lands, to order and be obeyed. We like the humble and servile vassalage of the Negro, which makes us feel important, the dispensers of favors.

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I think of this as old Saturno goes along, step by step. There is Paulos Santos coming along the road, with his little burro and two baskets, going to get manioc for the ever-present farinha. "Good morning, Patron!" What affection I feel for each one of them! Pedro Manuel with so many little children; Zé Julião with his sick wife, Conceição with his air of secular servility. But affection resolves nothing! Money and action do! I could knock down those miserable hovels and make good hygienic houses.

Once home I fall into the hammock, reading Proust and forgetting everything.

*249 473

The Usina: Usina São Pedro

The Sociedad Anonima, the corporation which operates this factory, represents the new pattern in the Recôncavo. There are now nine factories functioning in the Recôncavo, for the trend has been to close the small ones which could not function economically. Five of the nine belong to one corporation, which holds extensive lands and receives the cane of many suppliers. We will describe the smallest of the four independent factories, which has a rated capacity of seventy-two thousand sacks of sugar as compared with the two hundred thousand of one of the larger mills (a sack equaling 60 kilograms). The legal capacity of the Usina São Pedro--which it has never reached--is fifty-two thousand sacks, as determined by the Institute of Sugar and Alcohol. At the present time, however,

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2: Hutchinson E-4, 5 (1950-1951) 1957 SO11 Bahia Brazilians SO11
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they are generally conceded to be so by the field hands and the members of classes A and B, because their occupations are more specialized and they work in the mill. There are actually several factors which distinguish them from the field laborers, for in addition to receiving protection by national legislation, including minimum salaries and rights to vacations and medical services, they receive from the factory electric light for their houses and firewood. In addition, factory workers do not plant gardens to supply their farina, and they consider themselves far superior to the agricultural laborers in that their own wives "do not use the hoe" (nao pegam na enxada).

At the factory nucleus where both millworkers and the agricultural laborers of one plantation live in the same place, the houses of the former are grouped in the middle of the village, clustered about the owner's chalet, while those of the latter are on the fringes, farther from the usineiro's house, the mill, and the large store. The factory workers' houses are better constructed than those of the field laborers. They are mostly of brick with tile roofs, while the field workers' homes are often of wattle-work covered with plaster and painted over. The houses of the factory nucleus follow the old slavequarter pattern. The buildings are long and narrow and divided into apartments under one roof. The factory owns all the houses, which the workers receive rent-free. The factory worker is better paid than the field worker, and consequently has more and better material possessions. His house is better furnished, and he dresses better.

Illiteracy is widespread in the rural area. The factory nucleus has had a state primary school for thirty years, and Pedras, the largest of the factory plantations, has had one for about twenty. As a result the factory workers, as well as the people of Pedras, have had the opportunity to attend four years of primary school. The rural laborers on other plantations, however, have lacked this opportunity in most cases. An exception is the Fazenda das Moças, which has had a school in recent years, for children in the daytime and for adults at night.

The social life of the workers is almost entirely confined to the place in which they live. Their lives are spent on the plantation except for the days when they walk to the fair in Centro, usually on the Monday following payday. During the summer, when the roads are good for travel, they are busy with the

2t Hutchinson E-4,5 (1950-1951) 1957 SO11 Bahia Brazilians SO11
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* 249 pliers were presented with accounts showing how much cane had been sent to the mill, the price, how much the factory had
571 paid the bank on the supplier's loans, how much had been ad-
452 vanced the supplier for his cane, and how much was still owed
407 the supplier, discounting the costs of services received from the factory facilities. This has been traditional practice, not only at Usina São Pedro, but also at the other factories of the
178 area. Now, however, Usina São Pedro expects to receive cash at the moment of the transaction for each such service
*249 the supplier receives. In addition, the factory has gradually
571 cut down on the number of services it offers the suppliers.
407 This has been particularly serious regarding services of the mechanics, as the private suppliers have no other source of
437 repair for their machines except in the city; taking them into the city costs a great deal of time and is more expensive than were the services performed by the factory mechanics.

178 The new managers at first charged an automatic discount
* 249 upon the cane tonnage supplied by each private plantation. This
571 resulted in a considerable loss of money at the end of the year for each private supplier, thereby straining even more the
432 relations which daily were becoming more and more disagreeable. Any question of scale and tonnage is a touchy one for private planters, who sell their cane by the weight. The dis-
• [656] count charged on general principles by the factory was so serious a matter that several of the private suppliers united and called the Institute of Sugar and Alcohol to their defense and succeeded in correcting the situation. This was a "first" for Usina São Pedro, where such a thing had never before happened, and where such a recourse is considered an extreme.

178 Social relationships between the private planters and the
* 249 managers of the factory are almost nonexistent. Whereas a
571 few years ago the factory was the central gathering point for the social life of the planters of the area, it is now a place to be avoided. In addition to making working conditions difficult, the new managers and their families are "outsiders" in this small, closed plantation society, with different backgrounds and manners. As a result of the new conditions, the private planters are spending more time on their plantations than before, but their social life rotates from one plantation to another, skipping the factory nucleus. This pattern is also reflected in the activities of the resident workers, who are upset at the treatment shown to the older employees of the fac-

2: Hutchinson E-4,5 (1950-1951) 1957 SO11 Bahia Brazilians SO11
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tory and its fields, and who are slowly drifting away from visiting the factory nucleus.

An overall result of the new conditions between private planters and the factory is a desire on the part of the suppliers of São Pedro to become independent of this outlet. Several of the suppliers are shifting their cane to other neighboring factories, when this is convenient. Most of them are seriously [311] considering shifting to another crop, as will be described below; in fact a goodly proportion of land has already been taken out of sugar-cane production, thus diminishing future cane harvests and endangering the cane supply of Usina São Pedro.

What was formerly a peaceful, "all in the family," almost preservelike area has become an area of tensions and of poor business, and social, relations. The situation has all the possibilities of a traditional sugar-cane kind of land capture. The factory needs land in order to produce more cane so that the mill can operate at capacity. No one is willing to sell to the factory, nor even to supply as much cane as he might under other conditions. But the private planters are dependent upon [452] the factory, economically and for services. Therefore it is an easy matter for the factory to make difficulties for the individual planter, even gradually forcing him into failure, since the planter operates on credit and has little latitude for even [425] a single crop failure. Such a failure gives the factory an opportunity to acquire badly needed lands at a bargain.

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The sugar industry in the community of Vila Recôncavo has also undergone changes in the labor aspects, in line with the entire industry. As was pointed out in Chapter 4, the price of the sugar cane and the sugar is artificially regulated, and has been rising slowly over a period of years. However, na- [656] tionwide social legislation in the past three years has raised the wages of the workers annually, before the price increases [458] were granted by the Institute of Sugar and Alcohol. Spiraling inflation has also helped raise all the costs, of labor, of materials, and of machinery. Whereas prices for the task done [466] have always been fairly well regulated, they have recently become a very strong issue, and there is much worker discontent. The planter, whether private or corporate, is more than ever interested in holding down the costs of his labor supply, since other costs, particularly of machinery and repairs, are soaring, always narrowing the margin between the total cost of production and the established selling price.

4: Pierson Z-4, 5 (1935-1937) 1967
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a nation more Caucasian in physical appearance." In addition, one should further note, as Willems has also suggested to us, that an aspect of this policy has become to some extent more formal and articulate in recent years. As we have defined it, this informal and unstated policy reflects a desire to absorb all minority groups—whether immigrant[40] or of color; but discrimination on the basis of either color or race obviously can stand in the way of its realization. It is with reference to this obstacle that Willems believes the policy has become more articulate, as reflected in the law of 1951, which gives legal negative sanction to discrimination in any form, a law passed overwhelmingly by the Brazilian Congress. It is reflected also in the committee reports and discussions inside and outside Congress which accompanied the enactment of this law; in the decidedly vocal and positive opposition on the part of Brazilian organs of public opinion to the occasional evidences of color discrimination upon which public attention becomes focused; and even, as Willems also points out, in the anti-racist militancy of colored organizations in Rio de Janeiro and São Paulo.

Although the basic facts seem to have been observed and reported in the original study, not all were given; perhaps, the relative prominence they deserved in the hypotheses which terminated it. One might add to these hypotheses certain apparent facts to which attention is called, to some extent at least, in the course of this book:

1. A large number of popular terms have arisen which seem to designate the various racial combinations in the population. However, a) these terms are descriptive not so much of racial descent as (1) of the actual physical appearance of the individual in question, and (2) of his social

[40] Cf., in this respect, Nogueira 1955:552; Pierson 1951:191.

4: Pierson Z-4,5 (1935-1937) 1967
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plex and need further study. If the discrimination turns out to be due only (or largely) to color, it will in most cases be because color is one of the criteria of rank. However, nowhere in Brazil is it supported by public opinion. On the contrary, it receives severe and widespread condemnation, in press and elsewhere, and legislators hasten to pass laws bringing it under repressive legal sanction. In other words, public opinion and public action invariably are *in favor of*—never against—the darker portion of the population.

7. Nevertheless, in any conflict situation, the lack of one of the determinants of status—namely, light color—*just as any other lack*, may be seized upon, to a person's disadvantage, by competitors.

8. Numerous common sayings regarding Africans and their descendants (cf. pp. 362–65 of this book) which originated during the slave epoch, and which long ago lost all, or most, of their function as stereotypes (cf. Florestan Fernandes 1959:328), occasionally are employed by brancos but ordinarily with a smile and in a humorous manner and when colored persons are not present. Moreover, actual behavior tends to belie these common sayings; and they are even used in jocular fashion by colored persons themselves. Nevertheless, they are remnants of a superordinate-subordinate relationship in a former caste order and, as such, constitute threats to status in possible conflict situations, and also potential aids to the development of group-consciousness.

To these hypotheses, there might be added the following one, suggested by Wagley (1963b:154):

9. "The ability of 'people of color' to improve their status . . . varies considerably from community to community according to the possibilities open to them."

Wagley's further statement that "rural Brazilian society

4: Pierson Z-4, 5 (1935-1937) 1967
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The first recorded protest in Brazil against slavery as an institution was that of the Jesuit Manoel de Nobrega, who, shortly after Bahia was founded, sent a letter to the superior of his order in Lisbon protesting against the importation of Africans into the new settlement.

In 1758 Manoel Ribeiro da Rocha, who had been educated at Coimbra, published in Lisbon a book entitled *Ethiope resgatado, empenhado, sustentado, corrigido, instruido e libertado*, in which the abolition of the slave trade was advocated. Sixty-five years later, in 1823, José Bonifacio de Andrade e Silva unsuccessfully proposed in parliament a measure designed to end importation by 1828. But on November 7, 1831, the regent, Padre Diogo Antonio Feijó, signed a resolution drawn up by Costa Carvalho, Lima e Sousa, and Basilio Muniz, which declared free all Africans subsequently brought into Brazil.

Manumission existed from the first. Apparently early in the colonial period it became customary for masters to accept remuneration for original cost.[54] Public opinion demanded that an owner set at liberty any slave requesting his freedom and offering the price of his purchase.[54] The requirement was later made legally binding and enforced by law.[54a] Other slaves were given their freedom either during their master's lifetime or upon his death. The fathers of illegitimate offspring often freed their children at the baptismal font. From 1864 to 1870 large numbers of slaves were granted their freedom on agreeing to serve in the Para-

[54] The wearing of shoes or slippers became a symbol of freedom.

[54] R. Walsh, *Notices of Brasil* (2 vols.; London, 1830), II, 391.

[54a] National Law No. 2040, September 28, 1871. See Manoel Joaquim do Nascimento e Silva, *Synopsis da legislação brasileira* (Rio, 1874), p. 460.

4: Pierson Z-4, 5 (1935-1937) 1967
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guayan war.[66] The law eventually provided that Negro women, after rearing ten children, should be automatically liberated.[67] In 1871 the so-called "law of Rio Branco" freed offspring of slaves born subsequent to its adoption[68] and set up a fund for the purchase and liberation of Negroes by the government. By 1880 a widespread emancipation movement was under way.[69] Thousands were freed by will, by payments from emancipation funds,[70] or by outright gift.[71] For instance, in 1883, in the towns of Baturite, Aca-

[66] On March 30, 1867, the monastery of São Bento in Bahia, which had already freed eleven slaves for service in the war with Paraguay, liberated six more Negroes and "presented them to the Governor for the same purpose."

[67] Koster, however, wrote from Pernambuco in the early nineteenth century: "A slave who has brought into the world, and has reared ten children, ought to be free, for so the law ordains. But this regulation is generally evaded" (*op. cit.*, I, 195).

[68] This law was, however, in some cases ineffective. Sixteen years after its passage the Bahian *Diario Official*, of June 4, 1887, reported the following auction of slave property at the *fazenda Concordia:* "Alberto, 10 years of age, one conto of reis; Vicente, 13 years, one conto of reis; Felix, 14 years, 800 milreis; Flauzinha, 13 years, 600 milreis, Simplicio, 14 years, one conto of reis" (Fonseca, *op. cit.*, p. 587 n.)

[69] Among the prominent abolitionists mentioned by Anselmo da Fonseca were: José do Patrocinio, Joaquim Nabuco ("the great and illustrious head of the abolition movement"), Senator Dantas, Ferreira de Menezes, Andre Rebouças, Quintino Bocayuva, Joaquim Serra, Ennes de Souza, Getulio das Neves, Nicolau Moreira, José Mariano, Celso Junior, Senator Jaguaripe, Luiz de Andrade, João Clapp, Beaurepaire Rohan, Aristides Spinola, Ruy Barbosa, Escragnole Taunay, Franco de Sá, Antonio Pinto, Leopoldo Bulhões, and "a writer using the pseudonym of Clarkson" (*ibid.*, p. 23).

[70] These funds were sponsored by emancipation societies, private individuals, and municipal, state, and national treasuries.

[71] The *Provinciano*, a newspaper of Parahyba do Sul, listed in 1884, among others, the following emancipations: "Dona Anna S. José, 16 slaves liberated and a farm given them for their use; Condessa do Rio Novo, 200 slaves

[SALVADOR]

/21 cont./

*563 565 829 the Bahians congregate together or avoid one another much more in terms of their social rank than of their color or their race.

Crossbreeding is not forbidden by any law and comes up against [656] [626] the disapprobation of opinion only to the extent that it affects the structure of classes firmly established in the country: upper strata made up almost exclusively of Whites, that is to say, persons of white phenotype or at least "socially white," lower strata made up chiefly of colored people; a classification which makes classes and racial types approximately coincide, without, however, making them identical.

175 From the early days of Portuguese colonization there has been *563 a large number of colored persons in Bahia. In the beginning the [595] colonists mixed largely with the tupi /Tupi/ Indian women of the region, living with them in a state of concubinage and often [567] polygamy. Slavery having been abolished in the first half of the [641] seventeenth century for the aborigines, and civil and political rights having been granted them a short time afterward, cross- [829] breeding continued through marriage. Thus, today a large number of morenos explain their dark color by boasting about some ancestor pegado a dente de cachorro, that is to say, captured like an animal that one hunts in the virgin forest in the wild state. [161] But the number of natives decreased rapidly and had little influ- [167] ence on the formation of the Bahian type. The opposite /22/ [567] occurred with the Africans brought by the thousands and thousands to work on the sugar-cane plantations. The crossbreeding of Portuguese and Brazilians with Africans and Blacks born in Brazil was made possible and even favored by different factors, among them the scarcity of white women in the initial period, the slave system, the laxness of social control with regard to male sexual behavior, the physical and psychological charms of black women, in particular the minas Blacks, natives of the Costa da Mina in [829] the western Sudan. It was commonly said at that time that, in order to see beautiful Negresses, it was necessary to go to Bahia (1):

1. F. Biard, Deux années au Brésil /Two years in Brazil/, Paris, 1862.